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ABSTRACT

Information is presented on various topics related to Greek-Americans, including the different phases of emigration and immigration, language difficulties and other problems encountered in America, and Greek-American organizations and institutions. Particular attention is given to describing the cultural, social, and political characteristics of the Greek community in Atlanta. An appendix provides additional information: (1) Greece is compared in size to the United States; (2) the Greek flag and U.S. flag are compared; (3) statistical data which compare the weather in Greece to that of Georgia are provided; (4) the extent of Greek immigration to the U.S. between 1923 and 1960 and the distribution of the Greek population throughout the U.S. are shown; (5) nonverbal forms of Greek communication are illustrated; (6) recipes for Greek dishes are presented; and (7) notable Greek Americans are listed. A selected bibliography is attached. (EB)

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greeks in america

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GREEKS IN AMERICA

Part I

Reasons for Emigration

The phenomenon of leaving one's homeland and settling in another area of the world is not a new one for Greece or Greeks. From the beginning of the history of this land — called Hellas (ĕ-lăs') by the Greeks — these people — who call themselves called Hellenes (Hĕ'-lēnz) — have been emigrants. There are many reasons for this movement. In ancient times, a strong motivation was to increase commerce or to populate conquered areas. During the years of Ottoman rule, it was the desire of the Greeks to be free. But regardless of the historical framework, the more important reasons were, and remain true for today, the geographic make-up of the land and by extension the seafaring nature of the people.

Greeks say that when God was creating the world, He looked at the earth and saw that it was very stony. So He gathered all the land, sifted it, and sprinkled the clean soil far and wide. In time, the clean soil became fertile countries. As for the remaining stones, He let those fall in a heap — and the stone heap became Greece. This story is not completely fair. Indeed, Greece is a rocky country. Almost seventy-five per cent of its 50,944 square miles is highlands and islands, bare of any thing but small trees and bushes, unfit for any kind of farming but the herding of goats. However, the remaining one quarter of land is fertile and yields fine although limited harvests of olives, grapes, citrus fruits, wheat, cotton, and tobacco. The scarcity of productive land has forced Greeks over the ages to face the same problem: too many people for the resources of the land.

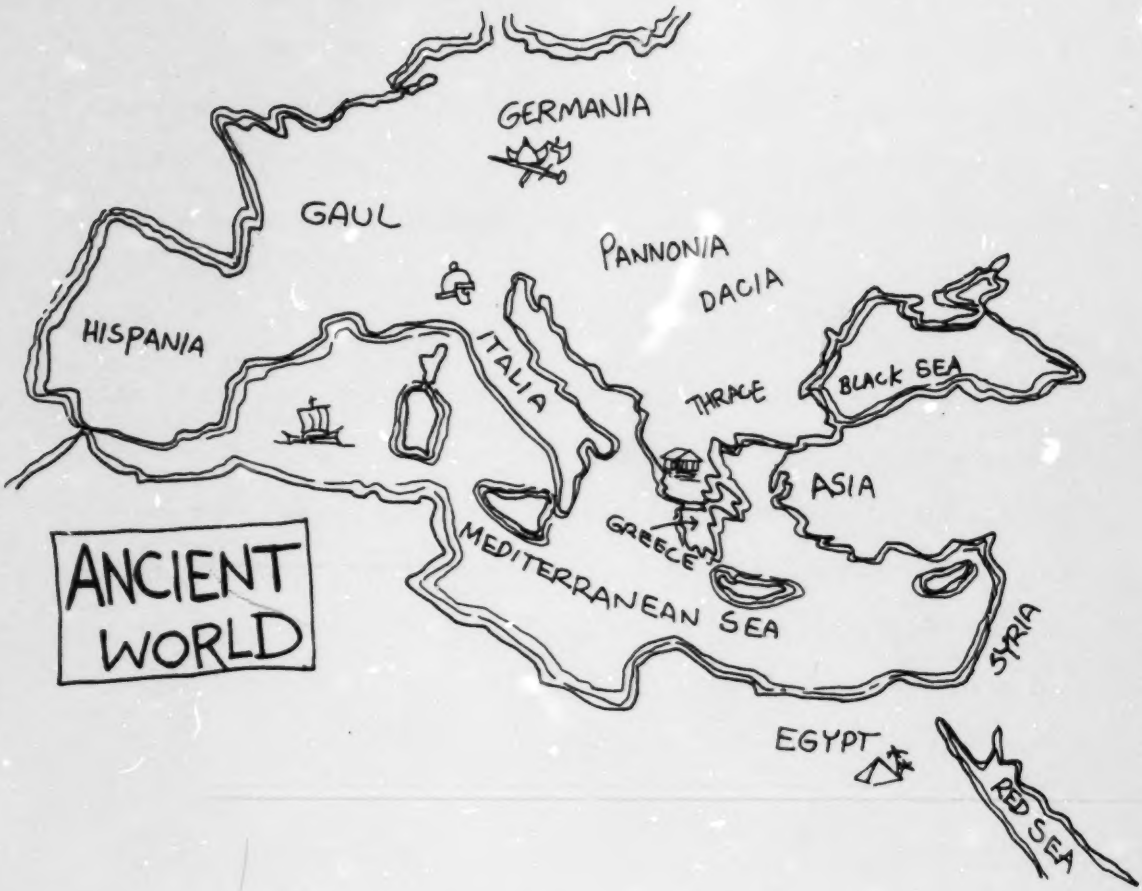
While the geography of Greece created a serious problem, it also provided a partial answer — as a peninsular country, Greece is blessed with an enormously long, irregular coastline. No part of Greece is more than 85 miles from this coastline; therefore, it should come as no surprise to learn that the people of Greece, both ancient and modern, looked to the sea first for food and then as a means for exploring other lands. The early Greeks used the seas as avenues to colonize other lands of the Mediterranean Sea and promote commerce between those areas and Greek city-states. Later, those same waterways became (and remain) a major source of food for Greece. And today this coastline has allowed for the training of many a native fisherman who eventually became the seaman who carried the Greek flag to every trading post in the world.

These factors — the scarcity of fertile land and the proximity to sea lanes — combined to make emigration not only necessary but possible. However, despite this tradition of emigration, Greeks left their homeland reluctantly and attempted to bring the best qualities of their civilization to their new home. This regard for the homeland is evident in the following outline of Helenic, Hellenistic, Roman, Byzantine, Ottoman, and early American colonial emigration.

Hellenic Emigration

Ancient Greeks, with the blessings of their city-state governments, left their homeland to expand commerce into new areas. These areas came under Greek influence and formed the early Greek colonies. This map shows the extent of 7th Century B. C. Hellenic colonization: (See page 3.)

These Hellenic Greeks went everywhere the sea would take them, settling and trading throughout the Mediterranean world: Sicily, southern Italy, and



France, along the shores of Asia Minor (modern Turkey), the Black Sea, Africa, and all the Mediterranean islands. "They carried their language and culture with them, sometimes Hellenizing their neighbors, but always retaining their character as Greeks."[1]

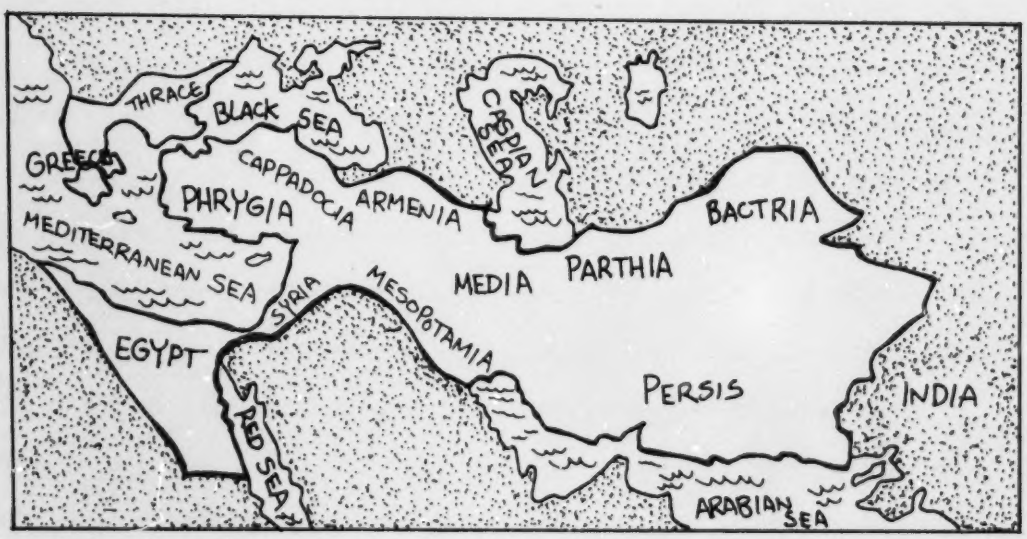
Of all the Hellenic city-states, the greatest was Athens, and when we think of "the glory that was Greece" we are thinking of Athens. During the 5th Century B. C., Athens realized her golden age, the Age of Pericles as it was called, because it was then that she became the cultural center of the ancient world. Athens, during this apogean* period, was the city of government: democracy, the system of government adopted and modified by the United States, was born here; the city of drama: Sophocles, Aeschylus,

*Climax, highest point, most glorious period in history.

and Euripides wrote and saw their tragedies performed here; the city of architecture and sculpture: Praxiteles and Phidias adorned the Parthenon with some of the most beautiful sculpture the world has known; the city of philosophy: the great thinkers — Socrates, Plato, and Aristotle — lived and taught here.

Hellenistic Emigration

But as with most other civilizations, the Athenian gave way to another, more powerful kingdom — that controlled by the King of Macedonia, Philip II, and after his death his son, Alexander, better known as Alexander the Great. Alexander (356-323 B. C.) pushed the boundaries of the Greek empire to their farthest extent; that is, geographical extent, for the Greek culture — now called Hellenistic to distinguish Alexander the Great's influence from the earlier Athens-dominated Hellenic culture — went beyond these limits to cultivate and strongly influence other cultures. This map shows Alexander's empire and suggests how he spread Greek culture throughout the then known world:



[The Hellenization of those areas, particularly Asia Minor (Turkey), has had political ramification which continue into the 20th Century.] Greek emigration during Alexander's time followed this pattern: as this empire grew, Alexander rewarded his soldiers with gifts of land in the conquered territory if they would make their homes there and garrison the new lands; they took advantage of the offer and as they Hellenized these areas, other Greeks from over-populated city-states colonized and strengthened the new cities in these areas.[2]

Roman Emigration

After the Hellenistic empire came the Roman Empire. The Romans sought Greek scholars as the teachers for their children because even though Greece was a part of the Roman Empire, Greek culture was considered more sophisticated. Romans forced Greeks to move into Roman areas in order to spread Greek learning. The western part of the Roman Empire was not as actively colonized by Greeks as were the traditionally Greek areas of the eastern Mediterranean. Therefore, when the Roman Empire was divided into two parts in 395 A. D., the western part retained its Roman flavor with Rome as its capital, and the eastern part kept its Greek flavor with Constantinople as its capital.

Byzantine Emigration

The Byzantine Empire (as the eastern sector of the old Roman Empire came to be called) marks the greatest point of Greek power in history. The Byzantine Greeks, supported and aided by the government in Constantinople, became the most prolific traders of the Mediterranean world. The Byzantine navy protected the avenues of this commerce, and such naval supremacy allowed Constantinople to become the center of the trade between the Far East with the West. Because of their wealth, powerful cities, and secure government, the Byzantine Greeks were able to survive

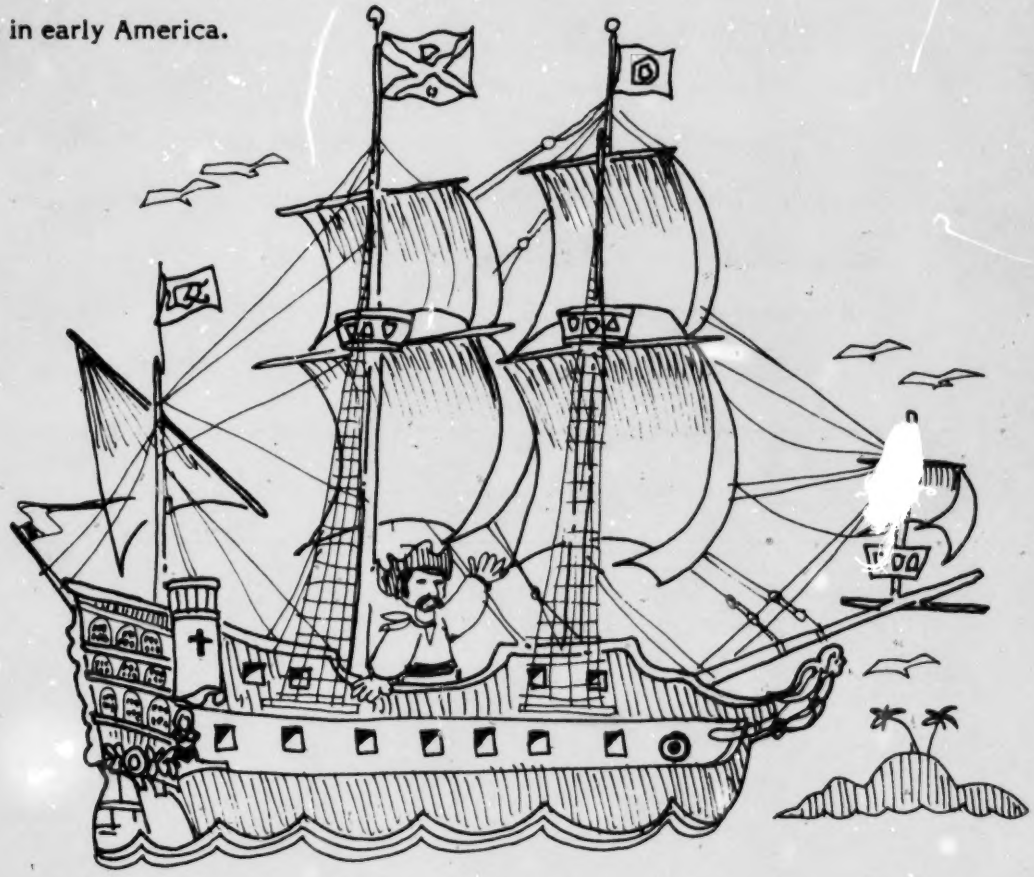
many of the same pressures — internal government and religious corruption, external invasions — which forced the collapse of the Roman Empire in the west, a fall which brought about the European Dark Ages. Also, under Byzantine rule, Christianity was first officially recognized by the Byzantine emperors Constantine and Helen who supported what eventually became the Eastern Orthodox Church.

Ottoman Emigration

But, like other empires, the Byzantine Empire followed the path of decline until in 1453 it fell with the capture of its capital, Constantinople, by the Ottoman Turks. The Turks imposed a harsh and cruel captivity upon the Greeks. Farmlands were confiscated, and the new Turkish owners forced the former Greek owners to work the land under serf-like conditions. All men, and even some young boys, were impressed into the Turkish army. Because of this harsh treatment it comes as no wonder that many Greeks — especially scholars — fled to western Europe, particularly to the Italian cities of Florence and Venice, and brought to that part of the continent the ancient learning of Greek civilizations and cultures, an emigration which hastened the Renaissance. This rebirth was nothing more than the rediscovery by medieval thinkers of ancient Greek knowledge, a tradition preserved and expanded by Byzantine Greeks. Despite Turkish treatment, some Greeks were allowed to pursue their careers in commerce and fishing. Therefore, many Greeks continued to trade between the East and the West. Limited mobility permitted contacts to be made with Italian, Spanish, French, and other merchants. Eventually, these contacts expanded as did Greek mobility. As a result, many Greeks are recorded to be members of European explorations of the New World.

Early American Emigration

While their countrymen lived as conquered serfs in their homeland, other Greeks, compelled by their desire for freedom and permitted by their training as sailors, participated in the discovery and subsequent exploration of the New World. Although their numbers were limited, their roles as captains, navigators, pilots, crew members, etc., are important if for no other reason than that of serving as historical validators of the Greek presence in early America.



Among these Greeks in America were:

(1) Johan (John) Griego, a Greek sailor from Genoa, who served as a member of the crew of Christopher Columbus. In his book Christopher Columbus, His Life, His Work, His Remains as Revealed by Original Printed and Manuscript Records, author John Boyd Thacher mentions this sailor by name. The words "Griego — Greque — Greco" were quite common in early

Spanish and French writings, and they always denoted a Greek.

(2) A sailor named Theodoros was the first Greek to set foot on American soil. He did so in October, 1528, as a member of a Spanish expedition commanded by Don Pamphilo de Narvaeth who explored what are now Tampa and Pensacola, Florida.

(3) Spanish and English historians mention three Greeks who were with Ferdinand Magellan in 1520 on his voyage to Patagonia. Their names are listed only as Nikolao, Ioanni, and Mattheo.

(4) Petros the Cretan, a Greek adventurer and sailor, was known as Pedro de Candia by the Spanish. He was a lieutenant of Francisco Pizzaro and was with him in 1535 when the Spanish conquered the empire of Peru and founded the city of Lima.

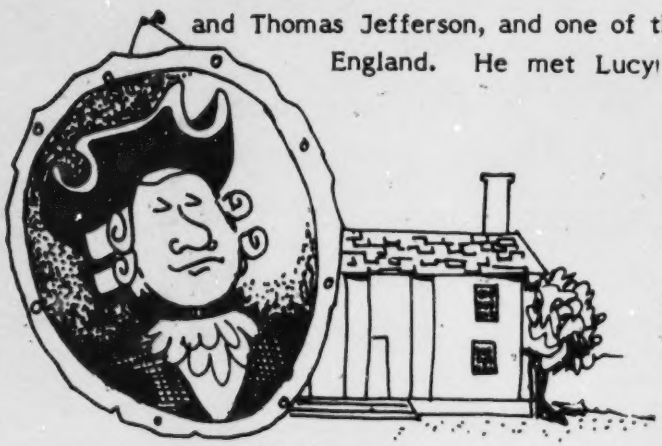
(5) The Straits of Juan de Fuca were discovered in 1592 by Juan de Fuca, born Apostolo Valeriano on the island of Cephalonia, Greece. The

Straits are about sixty miles long and separate the northwestern edge of the state of Washington from Vancouver Island. They lead into Puget Sound to the south and from the Pacific Ocean to the north into the Georgia Strait.

With the arrival of the English in America came a handful of Greeks. None can be historically documented until the 18th Century, however. These colonialists include:

(6) Michael Ury of Maryland. In 1725 Ury became a "naturalized citizen, by act of the General Assembly of Maryland, some 50 years before the American Revolution." He and his family lived in Prince Georges County.

(7) John Paradise of Williamsburg, Virginia. Paradise was a linguist and a learned Greek scholar who lived in both England and France where he became a close friend of Benjamin Franklin. He was a protege of Franklin and Thomas Jefferson, and one of the close friends of Samuel Johnson of England. He met Lucy Ludwell, the daughter of one of Virginia's first families, in England, where they married. He became a naturalized citizen of America, and his home, the Ludwell-Paradise House, was the first to be restored in Williamsburg.



(8) A Greek who was driven from his home in the Peloponnesus of Greece by the Turks was Eustrate Ivanovich Delarof. His Greek name is lost and only his Russian name — he left Greece for Russia — remains. As a casptain, Delarof commanded many trading expeditions to Alaska and from 1783 to 1791 was in nominal charge of all Russian trading operations in Alaska. One of the Russian trading stations, Port Delarof, was named after him.

(9) With the Peace of Paris signed in 1763 by England and Spain, the English exchanged Havana, Cuba, for the territory of Florida. The English did not realize, however, that with this treaty almost all Spanish settlers in

Florida left for Cuba. What remained was an unsettled territory which the English needed to colonize. Interestingly enough, it was to the Greeks that the English turned.

After a study of the soil and climate of Florida, the English decided that the type of settlers needed should be those who were accustomed to a "hot climate and bred to the culture of vine, olive, cotton, tobacco, etc."[3] The English also wanted settlers whose religion would bar them from "forming connections with the French or Spaniards."[4] To satisfy these wishes, the English sought Greek settlers because it was felt that the Greeks would want to leave their serfdom under the Turks for a hopefully better life in a new country.

To that end, the English granted 40,000 acres of east Florida land to a Dr. Andrew Turnbull, an Englishman married to Maria Gracia Dura Bin, the daughter of a Greek merchant from Smyrna, Asia Minor. Turnbull gathered about 1,400 Greeks from many different areas of the Mediterranean — Melos, Crete, Santorini, mainland Greece, Corsica, Asia Minor — and sailed in 1768 for their colony which they named New Smyrna (about 75 miles south of St. Augustine).

Orignially, Turnbull had planned for a colony to be populated by only 500 people, but when they arrived in Florida on June 26, 1768, almost three times that number of Greeks were present. Provisions were not sufficient, and the colonists were faced with almost insurmountable difficulties from the beginning. Mosquitoes and malaria added to the misery of the newly arrived Greeks. Within the first year, 450 settlers had died. Another 177 died the second year.

This wretched beginning was reflected in the economic conditions of Turnbull's company which organized the settlement. Financially, things were going badly for the company. To induce Greeks to settle in America, the company had promised them freedom after serving an indentured period of four or six years. However, when these years were over and the Greeks applied for discharge, they were turned down and, in fact, made slaves. There was no escape except by death — until the British government, learning of the scandal, set all of the colonists free in 1777. The colony of New Smyrna was abandoned and the remaining Greeks either moved to St. Augustine, to other parts of the colonies, or back to Europe.

With the dissolution of the New Smyrna colony came the end of the colonial period of Greek emigration to the United States. No other known emigration occurred until after the Greek War of Independence. At that time a new phase of Greek emigration began.

Greek Emigration in the Wake of the Greek War of Independence

On March 25, 1821, Greece declared its independence from its Turkish oppressors after almost 400 years of Turkish rule. The war lasted ten years, and even then the Greeks in the northern part of the country, in Asia Minor, and of several islands remained under Turkish rule. But the other areas of the Peloponnesus were free to form an independent state in 1832.

The Greek War for Independece elicited a strong feeling of philhellenism in both Europe and the United States. European assistance is well documented, especially the role English poet Lord Byron played in the war. American aid, while not as well publicized, was just as effective. While the U. S. government did not officially support Greece, public support for the Greek cause was intense. Many Greek committees were formed in American cities, and private contributions of food, clothing, and medicine were made for the Greek cause. This American philhellenism did not end with the gaining of independence. The war was a terribly destructive one, with many Greeks killed and many families left homeless. The Turks were

ruthless in their attempt to quash the revolution. In 1822 on the island of Chios, for example, 95,000 Greeks were either massacred or sold into slavery. Such savagery was repeated in other parts of the country and left Greece ravaged. These conditions led to a new era of Greek emigration to America, for the years following Greek independence saw a limited number of Greek orphans and destitute refugees enter the U. S., sponsored by the philhellenic Americans who aided Greece during the war. These Greeks, as well as the children of better families, came to America to get an education. Most became successful; some even became famous. The following is a listing of the more prominent of these post-war emigrants.

(1) Colvocoresses. One of the orphans of the massacre on Chios in 1822 was George M. Colvocoresses (1816-1872). Sponsored by a group of Americans, he came to the U. S. in 1826. He was educated at the U. S. Naval Academy and had a distinguished naval career as a commander of the USS Supply and the Saratoga during the Civil War. He retired as a captain. His son, George Partridge Colvocoresses, became a naval officer, too, and served in the Spanish-American War. He attained the rank of rear admiral and was Commandant of the U. S. Naval Academy at Annapolis.

(2) Miller. Lucas Miltiades Miller, born in Livadia, Greece, in 1824, was the first American of Greek descent to be elected to the United States Congress as a U. S. Representative from Wisconsin. He served one term, from 1891-1893. Miller was an orphan who was brought to America by Colonel Jonathan P. Miller of Vermont who later adopted the boy.

(3) Zachos. Ioannis Celivergos Zachos was brought to America from Greece by Dr. Samuel Gridley Howe, a Harvard graduate who went to Greece during the war and became a surgeon in the Greek army. Zachos became one of the United States' outstanding educators and teachers. In 1871 he became curator of the Cooper Union, an institute for the advancement of the arts and sciences in New York.

(4) Sophocles. Professor Evangelinos Apostolides Sophocles was born in Thessaly. He was well into a career in classical scholarship when the war interrupted his studies. He moved to other areas to continue his studies, met an American missionary in Cairo, and in 1828 arrived with him in the United States. His studies and writing continued until his death in 1883. He was a professor of Ancient, Byzantine, and Modern Greek at Harvard from 1842 to 1883.

(5) Anagnos. Dr. Howe was responsible for another famous Greek's emigration to America. In 1861, Howe brought a Greek named Michael Anagnos to the U. S. Howe's daughter married Anagnos, and when the doctor died, Anagnos became the director of Perkins Institute which Howe had founded. Anagnos developed a program for the deaf and blind, and his most famous student was Miss Ann Sullivan, the tutor who first helped Helen Keller. Anagnos helped disseminate books for the blind, create kindergartens for them, and start self-help programs for them. He also gained much prominence for the assistance he gave to Greek immigrants in the Boston area.

(6) Brumidi. Constantinos Brumidi came to the United States via Italy where he learned to become a master painter. In America, he was commissioned to paint the dome of the U. S. Capitol in Washington. His work over the years earned him the name of the "Michaelangelo of the U. S. Capitol." His art work graces the dome, walls, and many of the staterooms.

These Greeks represented groups who were brought to this country by a sponsor. Others came on their own, drawn by a desire to engage in commerce in America. After 1850 commercial firms bearing Greek names established offices in New York, New Orleans, Savannah, and other American cities, where they conducted import-export businesses. A number

of these firms were interested in the cotton trade. One of the most important was that of the Ralli Brothers. These brothers, Konstantinos and Pantias, were orphaned by the Turkish massacre in Chios. Their company was international in scope and had 50 offices in the United States.

Even though these Greeks were unrepresentative of the rank-and-file immigrants of this period, their status became a source of comfort to their sorely distressed compatriots of a later age.

The Wave of Immigrants From Greece

Up to 1880, Greek immigration to the U. S. was limited. But after that decade and increasing into the early part of the 20th century, Greeks came to the United States as never before. The following table shows Greek immigration and compares it to European immigration for comparable periods. Note the small numbers in the first part of the 19th century and the sharp increase around the turn of the century:[5]

Decade	European Immigration	Greek Immigration
1820-1830	106,508	20
1831-1840	495,688	49
1841-1850	1,597,581	14
1851-1860	2,452,660	3
1861-1870	2,065,272	7
1871-1880	2,272,329	210
1881-1890	4,739,266	2,308
1891-1900	3,582,815	15,979
1901-1910	8,213,409	167,519
	25,528,410	186,204

The reasons for this new immigration had economic bases. The immediate event was the decline in the price of currants, the chief export crop of the Peloponnesus. Since 1863, the French had been buying almost all the currants raised by Greek farmers. The French needed this supply because their grape vines had been almost totally destroyed by disease. Anticipating a secure French market and high profits, many farmers of the Peloponnesus cut down their old olive orchards and replanted those fields

with vines. However, by the 1890's, the French had discovered a process to make their grapes more disease resistant and began to protect their farmers by imposing an extremely high protective tariff against Greek currants. The subsequent sharp decline in prices spelled disaster for many Greeks who had destroyed their olive orchards, for it takes seven years to bring an orchard to the productive stage. Emigration, then, offered the only hope to many who faced economic ruin. While the depressed state of the currant market was a chief reason for the beginning of large-scale emigration from Greece, other problems in the country kept the outflow of citizens at a high rate for several decades. These problems included heavy and unjust taxation, scarce money for capital improvements or investment, natural disasters (especially droughts and earthquakes), and inequitable military service requirements against the rural population. (A unique problem was the number of Greeks who lived in areas still controlled by the Turks. These Greeks left for America and other countries simply to be free.)

All of these things combined in various ways, year after year, to leave Greek farmers without any opportunity to improve their lot or hope for the future. So it was that in 1875, when Christos Tsankonas returned to Sparta

from his first trip to America, his fellow countrymen were ready to listen to what he had to say. When he returned to the United States, five men from his community went with him. In the decade between 1871-1880, 210 Greeks left for America. In the next ten years, 2,308 followed them. Thus, the great flight from Greece had begun.

Who were these Greeks who decided to gamble everything on a chance in America? The economic and political problems of Greece had their severest effects on the rural population. Men left with so little opportunity responded with eagerness and courage to a new hope. The emigrants usually were in the productive years of their lives. Between 1880 and 1902, 95 per

cent of those emigrating were males.[6] Most had family responsibilities and some small resources in the form of land, livestock, or modest savings. They were men of the soil with no special skills and usually only with a minimum of education. Their intentions were simple and clear. They wanted to earn enough money to solve their financial problems, and they were willing to exile themselves temporarily to do it. Most Greeks, then and now, at home and abroad, love their country and are intensely loyal to it. The fact that they left Greece did not mean that they forsook it. They left behind wives, parents, and children. When their debts were paid and they had saved a

little to make life more comfortable, it was their intention to go home again.

Generally, those who left Greece had some personal information on which to base their decision to emigrate. Usually this came to them in the form of letters from friends or relatives. Most immigrants tried to send money home as soon as they could — even if it meant borrowing a sum to enclose in the first letters. So, although there were plenty of letters from those suffering hardships and unhappiness in America, these were more than offset by encouraging, positive, and hopeful letters — especially when these contained cash. The news about America created a rush to emigrate. The movement was so great, for example, that from 1890 to 1910 an estimated three-fourths of the male population between the ages of 18 and 35 left Sparta.[7] When emigration reached its full flow, the Greek government tried to discourage emigration. But the men of Greece were not to be denied; they began their adventure knowing that they might fail but insisted on their right to try. They found passage any way they could: mortgaged their land, sold their livestock, used their savings, or borrowed from friends or relatives.

Although finding passage money may have been difficult in some cases, it was only the beginning of the troubles which many Greeks faced in their pursuit of a new life in America. Greeks were free to leave their own country without restriction, but many were turned back after they reached America because they could not pass the physical requirements for entry. Since the Greek government would not allow American health officials to operate in Greece, the steamship companies lost money on the emigrants who were turned back. Therefore, these companies ultimately provided health and other types of inspection for those who purchased tickets so that entry became reasonably certain.

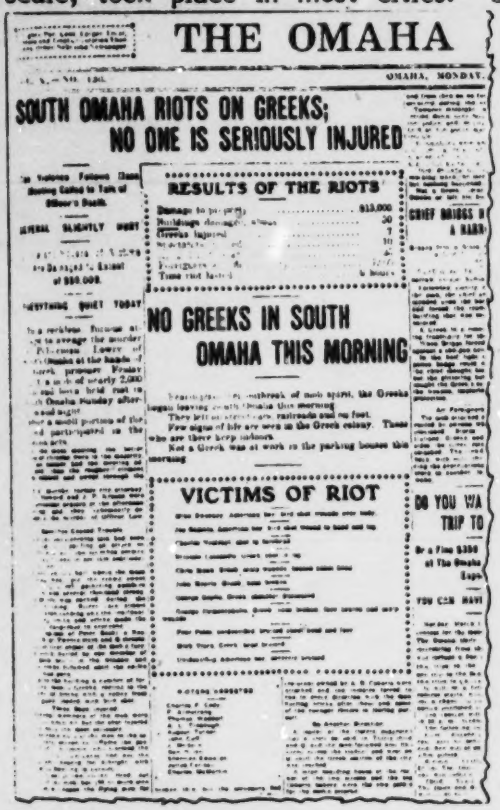
Unlike many European immigrants who had been drawn to America by the promise of free land, practically no Greeks became farmers in spite of their agricultural backgrounds. Since they usually planned a limited stay in America, very few were interested in the long term investments of time and money required for farming. They went straight to the cities where they could find the help and companionship of other Greeks and the jobs and wages they sought. But like most other immigrant groups, the Greeks faced certain problems they had to contend with when they first came to the United States.

Language — Very few immigrants had any preparation in English at all. The vast difference between the two languages made it impossible for Greek-speaking people to pick up the English language quickly. Most newcomers had to rely on their countrymen who had been here longer and who might know more — but often just a little bit more — for assistance.

Lack of Skills — When it came to finding a job, the language barrier was a great handicap. In many cases, it forced the immigrant to take the simplest kind of manual labor. But even if they had been more fluent, most immigrants, coming as they did from rural backgrounds, had no skills and would have had to work as unskilled laborers anyway. They began in America as day laborers, street peddlers of fruit, vegetables, candy and cigars, railroad construction workers, miners, dishwashers, etc. Unique Greek communities sprang up in Tarpon Springs, Florida, where the Greeks developed a vigorous sponge industry; Lowell, Massachusetts, where they entered the textile mills in great numbers; and Chicago, Illinois, where they monopolized the restaurant industry. Professional men — especially doctors and lawyers — had trouble finding work in America; for both professions, language was the barrier, but for attorneys the differences in laws were prohibitive to practicing in this country.

Prejudice and Hostility — The Greeks who came to the U. S. found that they were on the bottom of the immigration ladder, and as such, they had to work themselves out of that position — they had to "prove" themselves. Prejudice came from all quarters: from the American whose family was here before the American Revolution as well as the American who had been in this country only a few years before the Greeks started coming. All harassed and ridiculed the Greeks. Because the Greeks knew so little English and were ignorant of American laws and customs, they were fair game for anyone who wanted to trick them. And whenever the economy suffered any decline it was the tendency of those Americans who had been here the longest to blame financial troubles on the newcomer, the stranger — during the early part of the the 20th century, that included the Greeks.

Greeks faced all kinds of discrimination and opposition, from snubs and insults to violent anti-Greek riots. A severe disturbance took place in Omaha in 1909: the Greek community of about 1,200 was driven from the city and its property destroyed. Similar acts, though on a much smaller scale, took place in most cities. Some were overt — as in Roanoke,



THE OMAHA

OMAHA, MONDAY,

SOUTH OMAHA RIOTS ON GREEKS; NO ONE IS SERIOUSLY INJURED

RESULTS OF THE RIOTS

NO GREEKS IN SOUTH OMAHA THIS MORNING

VICTIMS OF RIOT

Front page from the *Omaha Daily News*. Anti-Greek sentiment erupted into a riot in Omaha in 1909.

Virginia, where Greek stores were attacked — and others covert — as in Chicago where the city council passed ordinances directed at curtailing Greek economic progress. Whatever the case, Greek immigrants suffered the same treatment other earlier immigrant groups lived through.

Padrones — A system of a boss finding work for a newly arrived immigrant, seeing to it that that immigrant work well, and receiving money from the immigrant for that placement and subsequent counseling service was common in many immigrant groups — the Italians, Turks, Mexicans, Slavs, as well as the Greeks. While the system did find help for employers and jobs for the new immigrant, the practice usually became corrupt. The padrones

would take advantage of these workers and their ignorance of the Engish language and American laws and customs. The result was longer and harder working conditions for the immigrant with deductions made from the immigrants' paycheck to pay for the padrone's services. However, this padrone system eventually died out as more and more immigrants became familiar with the language, laws, and customs of America, and as the government passed laws outlawing these practices.

Alienation — One of the most distressful problems of the Greek immigrant was a terrible feeling of loneliness and isolation. They were unable to communicate with anyone but another Greek, for the most part, because of the language. But even when this barrier fell, it was still difficult to express to a non-Greek a Greek immigrant's feelings of alienation, of being cut off from his country, his family, his church, his heritage. Remember: the first Greeks mostly were men who came without their families and who wanted to preserve their culture. This desire worked two ways: first, to preserve their culture the early Greeks often did not become involved in any segement of American society other than business; thus, making them more insular and, in turn, more alienated. Second, this isolation forced the early Greeks to develop elements of their homeland in this land.

Solutions to Alienation

The early Greek immigrants were set off from the rest of American society. There was little language similarity in the work-a-day vocabulary of these people. True, the English language contains many Greek-rooted words, but these words are not usually found in every day vocabularies. There was little religious similarity. While Christians, Greek Orthodox are more eastern in thinking than other European-based Christians. And there was

little cultural carry-over from the Greek immigrant sector to other elements in American society. There were too many things that were "Greek" to both the Greek and the American, and while the Greeks, after being in this country just a short time, started thinking about settling here permanently, they wanted to do it as Greeks. Therefore, they began to create or import elements of their society that they left in Greece.

Organizations — The Greeks are an organization people. They love to belong to some type of brotherhood — fraternal, social, political, philanthropic. The early Greeks created many organizations in an attempt to maintain their strong identity not only as Greeks but Greeks from a particular part of the country or even village. Thus, organizations for those from various islands, provinces, villages, and so on were created. Their creation was important for several reasons: first, they brought Greek immigrants together; second, through election of officers, ceremonies, parades, etc. they helped the immigrants gain a sense of importance and prestige they could not find in a hostile society; third, they allowed the members a means by which money could be raised to help Greeks in need in America as well as in Greece. Some of the early organizations were Hermes Club, the Eleon Society, and the Panhellenic Union. All of these different organizations were ethnocentric; that is, they were exclusively Greek in membership, in attitude, in concern.

As more and more Greeks realized after the First World War that the U. S. was going to be their permanent home, they wanted to turn their attention more and more to this country and to improve the lot of the Greek in America. To that end were created two new organizations: the American Hellenic Educational Progressive Association (AHEPA) and the Greek American Progressive Association (GAPA). Both were designed to improve Greek/American relations; however, AHEPA was more American oriented while GAPA was more Greek oriented. Time has shown AHEPA to be more effective.

The Church — The importance of the Greek Orthodox Church in the lives of Greeks cannot be over-emphasized. To Greeks the Orthodox Church has the distinction of being the original Church, established by the Apostles and developed by early century councils. To Greek Orthodox Christians it was the Roman Catholic Church which broke off from the original Church. This historical distinction was made even stronger after the fall of the Byzantine Empire, for it was the Church which kept the Greeks united and culturally unique during the oppression of the Ottoman Empire. When the immigrants came to America, they brought with them the need to continue practicing their faith. The first Greek Orthodox Church in America was formed in 1864 in New Orleans. Others were formed in New York and Chicago in the 1880's. Between 1907 and 1909 churches were established in 10 more cities, and by the end of World War I, 130 Greek Orthodox Churches were in existence. The Greek churches became the center of the Greek community, for all things of importance had to be either blessed, sanctioned, or administered by the church. Finding priests was difficult at first, for the clergy had to be imported from Greece. Many communities had to share travelling priests until they could increase in size and "import" their own from Greece.

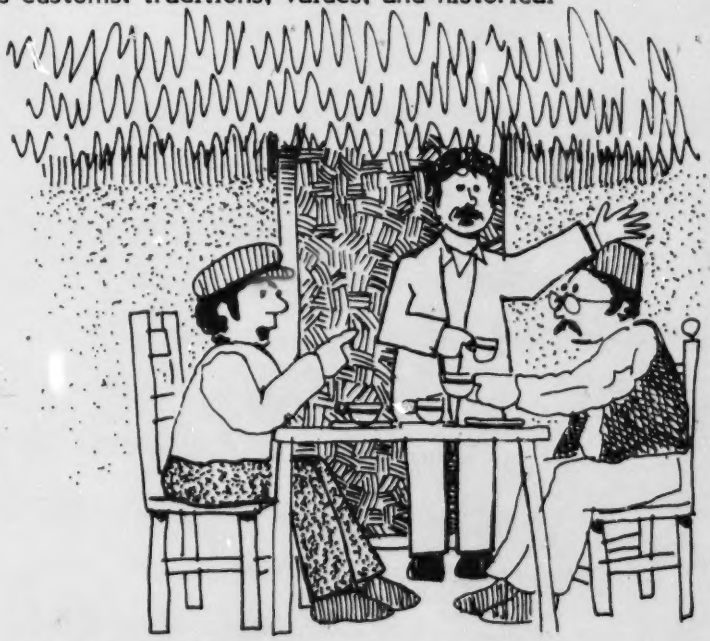
Sunday Schools. Sunday School is an American concept incorporated into the Greek Orthodox Church in the United States. In Greece there is no need to instruct the children in Orthodox, for almost all citizens are of the same faith and religious instruction is a part of the secular school's curriculum. In the U. S., though, the Greeks had to initiate a Sunday School program to instill in their youth the teachings of Orthodoxy, to preserve this element of their heritage. The first Greek Orthodox Sunday School was established in New York City in 1912.

Greek Language Newspapers — Because the first immigrants came with the intent of staying only a short time, they wanted to keep abreast with news from the homeland. U. S. newspapers covered Greek news superficially if at all, and even if they gave extensive cover, few Greeks could read English. To provide the Greek immigrant with news about the old country, as well as news about Greeks in America, many Greek language newspapers were formed. Many were no more than scandal sheets, but they all served a major function — they kept Greeks informed of events in Greece and America. One situation which ignited many fierce arguments and which divided the Greek-American community for many years was the debate between the Greeks who supported the King of Greece (the Royalists) and those who supported the Prime Minister of Greece (called the Venizelist for Eleutherios, Venizelos, the then current Prime Minister). This political argument lasted about 2 decades, into the 1930s. Generally, the Royalists were more conservative, joined GAPA, supported the Greek Church actively, and in American politics were Republicans. On the other hand, the Venizelists were more liberal, joined AHEPA, did not extend that much support to the Greek Church, and in American politics were Democrats. The newspaper Atlantis supported Royalist positions, and the National Herald

was a liberal newspaper. Both were published in New York. Until recently they were the two most influential Greek papers. Today, however, there are many Greek (with some English) newspapers published in cities throughout the country; some are strictly political, some only religious — all are Greek oriented.

Greek Schools — A major concern for all Greeks was that their children be able to speak, read, and write Greek. Knowledge of this language was necessary for communication between parents who knew little English and their American born children who learned only English at school; to allow for understanding of church services conducted only in Greek; and to permit communication between American born Greeks and their relatives in Greece. Aside from the language was another purpose of Greek school — children were taught the various customs, traditions, values, and historical experiences of Greece.

Coffee Houses — In Greece every village had at least one coffee house, a place for meeting and socializing just as much as it was a business. There Greeks gathered to discuss politics, business, news, and every other topic while sipping Greek coffee.



In the United States these establishments were another place for Greeks to be together and allowed for the continued cohesion of the Greek community, especially during the early days of immigration. Remember: most early immigrants were males; they did not — for the most part — socialize with American women because they were convinced of the superiority of the

Greek women; hence, the coffee houses became one of the few places Greeks could socialize. However, as more Greek men married — either by going back to Greece to marry a childhood sweetheart or some one arranged by his family, or by finding his bride among the Greek women now coming to America — the importance of the coffee house declined.

The above "institutions" helped alleviate the feeling of alienation the early Greek immigrants felt. For the most part, these same institutions changed in purpose as the reasons for their creation changed. That is to say, as Greeks became more Americanized they lost their desire to remain culturally unique. Therefore, the above institutions were maintained after their original purposes were completed to continue an age-old Greek tradition — to preserve the Greek heritage in a new land, in this case the United States.

THE FAMILY

Preservation of the Greek culture has always rested on the family, both the nuclear and extended family. If any generality can be made about Greeks it is this: the salient cohesive quality about the Greek-American community is its strong sense of family. The Greek family is multi-linear; that is, it does not extend simply from parent to offspring. Instead, it incorporates, in a very real sense, the entire blood line: grandparents, parents, brothers, sisters, uncles, aunts, cousins (not only first but second,

third, and if known fourth). The Greek family also includes members who are not blood relatives; these people are part of a koumbari (koo-ba-re) system. A koumbaros (the singular form of the word) is either a male or female (koumbara) who either baptizes a child (that is, is the god parent) or who is the best man (or woman) at a wedding. Not only does the koumbaros become a member of that family, but members of the koumbaros' family join as members, too. The geometric progressions are almost unlimited. However, these extended families work to keep members of the family united despite a superficial distance of relationship. For example, it is quite common for an American born Greek whose grandfather came to America in 1910 to know the names of his relatives living in Greece today. Another example: if a Greek-American family moves from Chicago to Atlanta, there is a strong possibility that the new family has some type of syngania (sen-ge-nya) (relationship), either through blood or koumbari with someone in Atlanta. If not, someone will assume the role of "sponsor" and introduce the new family — as if they were related — to others in the Greek community. Thusly, no one is allowed to feel estranged. An interesting reaction sometimes occurs when members voluntarily separate themselves from the community: there is a strong attempt to draw them back into the affairs of the community. These attempts can be either covert or overt, but they usually persist until the person outside ultimately turns his back and forsakes the community or he relents and returns.

Another aspect of the Greek family is a feeling of kinotitos (ke-no-te-tos) (community). All Greeks feel some degree of kinship with one another, whether related or not. This feeling is pervasive and underlies many normal activities from social to business. For example, in business a Greek will do business with another Greek even if his prices are higher than another's, given that those prices are still fair. And when it comes to

dealing with some situation, a Greek prefers to find another Greek to act as intermediary; e.g., if a Greek needs assistance with some community problem, instead of going to a government agency himself he will seek out another Greek who has some influcence in that area and ask him to assist him. Such a request is not considered an imposition but an honor, for it shows how highly that person regards you. And in the greater meaning of the word "family," it is difficult to refuse someone who is "related"; that is, a Greek.

When writing about the roles of members of a Greek-American family, no strict and unqualified observations can be made. For the most part, contemporary Greek families are just as diverse as other American families. If any distinctions can be made, they usually depend upon to which generation that family belongs. Usually the longer that family has been in America the less traditionally "old country" are the roles within the family. But, as in any generalization, there are varying shades of differences and exceptions to the rule. If an easy delineation needs to be made, the following is suggested. The Greek family is male-dominated; therefore, the father is the head of the family (but is not autonomus, for he shares his role with his wife) and is the breadwinner; the mother is responsible for the care of the children and the home and shares in the decision-making process with her husband; and the children generally are considered to be subservient to and respectful of their parents. Carrying these generalities along, we can make the following comments.

Greek men prefer to be in business as their own boss. They either own their own stores — many are in the food industry (restaurants, food-brokerages, grocery stores) — or are professional men — doctors, lawyers, educators, etc. They are good family men; i. e., there is a strong inclination to work for the improvement of the family. To illustrate this point, review this account: a recurring pattern among early Greek immigrants was to work hard at some menial task until enough capital was saved to go into business on one's own. The next step was to work harder still to be successful. Twelve to fifteen hour days, seven days a week, were not uncommon. Usually, this hard work paid off with financial success. As Greeks improved their economic conditions, they moved to better neighborhoods. They continued to work and save money for their children's education, for the main concern of all Greeks was giving their children a chance for a better future. The children and the grandchildren of these first immigrants went to colleges and universities and became doctors, lawyers, and educators if they did not succeed their fathers in the family business or go into business on their own. This concern for their children's future continues today, and it is quite common for Greek families to make severe sacrifices for the sake of the children. This account helps explain the value Greek men place on their family. At the same time, these same men can be strict disciplinarians and impose a tough standard of behavior on their children while being openly warm and affectionate to them at home and in public. With regard to their wives, most Greek-American men consider them equal, but they still like to maintain the position of authority at home. Again, it becomes a question of how "Americanized" the family is. For example, some Greek men (usually first and second generation Americans) see their role as breadwinner to be so exclusively theirs that they will not allow their wives to work outside the home — regardless of the family's

need or the wife's ability. It is a matter of old country pride and is somewhat associated with the old stigma of having one's wife work for someone else. There is one exception, though: it is quite common for the wife to assist the husband in the family business. However, the idea of keeping the wife at home is becoming rarer as "Americanization" increases. Indeed, in young marriages both spouses work at different jobs.

While the Greek community and family are male-dominated, a relatively significant number of Greek women have moved into traditionally male-oriented fields. While working in the family business, many Greek women demonstrated sharp business acumen and proceeded to become invaluable members of the business. Others have become professional people and entered these fields before "Women's Lib". This interesting paradox is repeated in many Greek homes; Greek women traditionally are to stay home, take care of the children, maintain a comfortable house for the husband, etc., and yet they are involved in many extra-household activities — professions, business, politics, organizations, etc. At home Greek women are attentive mothers, and sometimes accused of being doting. As wives they assume a role of equality, a somewhat diplomatic task if the husband is reluctant to share his traditional role as the head of the family. Regardless of what peripheral role she has, the major function of the Greek wife is to care for the home. Here she conducts herself with the same efficiency as her neighbor, except perhaps in cooking. Greek cuisine is world famous for its quality. Most traditional meals are casserole-type dishes — things which can be cooked together as one dish, like lamb and string beans, chicken and noodles, moussaka (moo-sa-ka), pastitso (pa-ste-tso), and others. Greek desserts are highly acclaimed, especially baklava (ba-kla-va), yalatoboureko (ya-la-to-boo-re-ko), and melomacarona (me-lo-ma-ka-ro-na).

The children are at the lower end of the hierarchy, but still are viable members of the family. At one time Greek children had little opportunity to express demands; they usually were told what to do and when to do it. However, this stricture rarely is true today, as more Greek families have become "Americanized." At one time, there was tremendous friction between first generation Americans and their children because of the extreme difference in what the parent remembered as norms from his childhood and what the second generation American was experiencing as he grew up among non-Greek friends. But as time progressed and the children grew up, this pressure subsided. Nonetheless, most of these second generation Americans grew up with several "old country" ideas. A list of them are: The most distinctive trait of a Greek in his philotimo (philo, loving; timi, honor). A Greek wants to be respected as a person, to be treated with courtesy and on a basis of equality; and he responds in kind, treating each individual as an equal and with respect. Another idea is that as a Greek — as the ancestors of a glorious, ancient civilization — he has something special to be proud of, and that because he is a Greek he should succeed. And finally, as a newly arrived citizen in another country, a Greek must not do anything to bring shame on the rest of the community; subsequently, there must be an effort to be well-disciplined and well-mannered. An idea that parallels this last point is that few Greeks get into serious trouble because there are so many social checks — the family, the community, etc. It is just that each Greek family cultivates a sense of ethnic unity, cultural pride, and ancient heritage, as well as a feeling of being unique in a land where many try to achieve a national "sameness." True, there were times when many of the early Greek immigrants tried too hard to become assimilated in the "melting pot," (for example, many shortened their long Greek names to more easily pronounced American

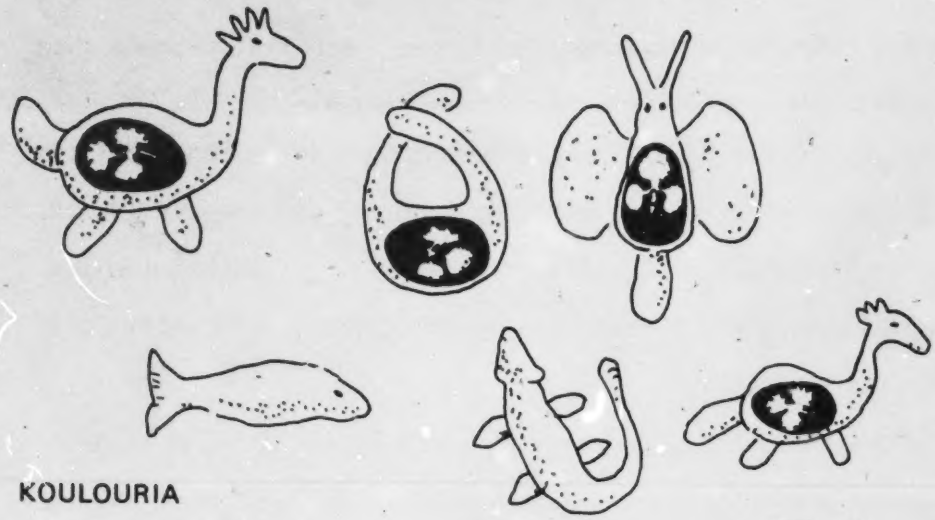
versions — like Kannelopouladakis to Connel), but most retained their Greekness for their children and their children's children.

This preservation did not begin nor does it end with the family, but it is intertwined with many of the institutions mentioned earlier — the Church, Sunday School, Greek school, and so on. The following information gives a detailed accounting of how the Greeks preserved their culture and how it is being preserved today.

The Greek Orthodox Church is an extremely important part of a Greek's life. Almost everything of importance revolves around the Church, and few things are done if they are contrary to Church teachings and policies. The Church is the religious as well as social center of the Kinotitos, and these two areas will be discussed separately.

Religious Activities. The high point of the Greek Orthodox religious calendar is Easter. Orthodox Christians follow the Julian Calendar for observing Easter while the rest of the Christian world follows the Gregorian Calendar. This difference results in different Sundays for observing Easter. There are times when "Greek" Easter is celebrated as much as a month later than "Catholic" Easter, as well as years when the two coincide. Few Greeks fast during the entire period of Lent (fasting means abstaining from any animal-related product — meat, eggs, milk, etc., sometimes fish, and other times oil and wine); some observe Wednesday and Friday during Lent as fasting days; and most fast during Holy Week. The culmination of this fast is a big family feast immediately following Easter midnight services.

A lamb is prepared, as well as special Easter breads and desserts, called koulouria (koo-loo-rya). All members of the family take turns breaking each others Easter egg, a ceremony which has the egg shell symbolizing the tomb of Christ. In Greek the words "Christ has arisen" (Christós Anésti) are



KOULOURIA

spoken and the two eggs are tapped together. This ceremony is continued until all eggs are broken. Another aspect of the Easter celebration is the bringing of a lighted candle from church to the home. The light for the candle originally comes from the priest and symbolizes the Light of Christ. By bringing that light home and burning it during the remainder of the holiday, Greeks feel that His Light is in their home.

Another important event for Orthodox Christians is Christmas. In the United States, it has become a day of prayer and celebration, with the extensive exchanging of gifts. In Greece, the exchange of presents is done on St. Basil's Day or New Year's Day. In America this day is celebrated, too, but without the presents. The important part of St. Basil's Day is the Vasilopita (Va-se-lo-pē-ta). The Vasilopita, translated literally as "Basil's Bread," is a sweet bread into which a coin is hidden. The custom is to cut the bread into as many slices as there are members of the immediate family plus one extra for the entire household. (For example, if there are 6 members in the family, the bread would be cut into 7 slices.) Each person would get a slice and the one whose slice contained the coin would have "good luck" for the rest of the year. If the slice for the household contained the coin, the luck would be equally shared by all members of the family.

A person, in addition to his birthday, celebrates a name day. A name day is the day the Church has a celebration for a particular saint, and if a person has a similar name he also celebrates that day to show respect for the saint to whom he is dedicated. The celebration can be as modest as giving presents or money to children or as elaborate as throwing a big party. Some of the more popular name days are St. George (April 26), Saints Constantine and Helen (May 21), Saints Peter and Paul (June 29), and St. Demetrius (October 26). One of the most religious name days is for the Virgin Mary and is celebrated August 15 with serious fasting prior to that day and joyous festivities on that day.

Social Activities. Socially the Church offers many opportunities for Greeks. It permits the meeting of new members of the Kinotita and the strengthening of old associations during social hours after church services, church sponsored dances, dinners, and similar activities. The church has many church-related organizations which offer extensive opportunities for participation. Examples are: for men there is the Parish Council; for women there is the Ladies' Philoptohos (Fē-lŏp'-tŏ-hŏs) Society, a charity group which literally translated means "Friends of the Poor"; and for the youth there is the Greek Orthodox Youth of America (GOYA).

Sunday schools are designed to teach Orthodox Christian theology to the youth of the church, although in some cities there are adult groups. Some of the more emphasized areas are the universal points which all Christian churches agree upon and the particular areas which are uniquely Orthodox. Generally, Orthodox Christians believe in Christ as the Saviour, that He is the Son in the Holy Trinity with other two being the Father and the Holy Spirit, and the salvation of all who believe in Christ and who are baptized. The Sunday schools teach, also, some of the external trapping of

the Orthodox Church — the way to cross yourselves in church, the meaning and symbolism of various church liturgies, the significance of priestly vestments, the iconography within the church, etc. Church organization is also taught. In the United States, each parish is served by a priest. That parish and its priest are within the jurisdiction of a diocese and a bishop which are over-seen by the archdiocese and archbishop, and all guided by the Patriach in Constantinople (Istanbul). Sunday schools also teach the importance of the Church Sacraments. In Orthodoxy there are seven: baptism, confirmation, the Eucharist, matrimony, penance, holy orders, and holy unction.

Almost all Greek communities have a Greek school. In the larger communities, one or more professional teachers are hired to do the job. In smaller communities, the priest has this duty. Students begin going to Greek school at the same age they would start primary school, or shortly thereafter. Greek school starts shortly after the regular school day ends and in some communities goes from Monday to Friday while most conduct classes two or three days a week. There is advancement from one level, or grade, to another as in regular school with the top level achieved after six or seven years. Of course, the reading, writing, and speaking of Greek is what is taught, but the materials used in class deal exclusively with ancient and modern Greek history, Greek values and traditions, and religious theme so that these topics are discussed and taught at the same time. An important holiday is celebrated in conjunction with the Greek schools. It is March 25, the day Greeks declared their independence from Turkey in 1821. This day is celebrated just as it would be in Greece — with patriotic poems and songs, skits, parades, and dances.

These dances are the various regional folk dances of Greece and are taught as part of the Greek school's curriculum. These dances include the syrtos (sēr-tos), the tsamikos (tsa-mē-kos), and the kalamantianos (ka-la-man-tya-nos).

Hopefully, through these examples it is easier to understand how Greeks in the United States have been able to preserve their Hellenic culture over the generations which followed the first immigrants. Greek adults and Greek children are aware of who they are as individuals and as a group and where they came from, and these things cannot help but give these people a strong sense of identity as well as pride.

The above introduction of the Greek experience in the United States has generalized all the thousands of lives of Greeks living and dead, of those who settled in the North, the East, the South, the West, of those who realized all their dreams and those who didn't, of those who stayed to create another American — the Greek-American. The last section of this narrative will be more specific. It will discuss the Greeks in Atlanta.

Greeks in America
End Notes — Part I

[1]Jayne Clark Jones, The Greeks in America (Minneapolis, Minn.: Lerner Publications Company), p. 10.

[2]Ibid., p. 13.

[3]George Leber, The History of the Order of AHEPA (Washington, D. C.: The Order of AHEPA), p. 8.

[4]Ibid., p. 9.

[5]Theodore Saloutos. The Greeks in the United States (Cambridge, Mass.: Harvard University Press), p. 57.

[6]Jones, p. 36.

[7]Ibid., p. 37.

[8]Ibid., p. 45.

GREEKS IN ATLANTA

Part II

There is no record of a Greek community in Atlanta prior to the 1890's. However, during that decade several Greeks settled in the city. The earliest recorded settler was Alexander Carolee who came in 1890.[1] He was followed by Constantine Haralambides (1893), George Moore (1893), and Nicholas Matrangos.[2] By the turn of the century others had arrived to push the Greek-born population of Atlanta to 44.[3] Within twenty years, this number had increased almost ten times to 434, and only the English, Russian, and Polish immigrants outnumbered the Greek immigrants in the city.[4] Almost all of these early immigrants were males and most came from the Peloponesus area of Greece, with the majority coming from the provinces of Argolis, Elis, and Arcadia. No clear determination can be made as to why the first Greeks came to Atlanta, but a strong suggestion can be made: Atlanta, a relatively large city, was enjoying a period of prosperity as an economic center of the South, and this boom made it easy for these immigrants to find quick work. But whatever the reason, the first Greeks came to Atlanta during the 1890's, and they have been a part of the city ever since.

The pattern of life for these immigrants was similar to that of Greeks in other cities. At first most considered their stay in Atlanta as temporary — or at least long enough to make enough money to return to Greece and live a comfortable life. As time went on, a few of Atlanta's Greek citizens did return to their homeland — some because they were financially successful, others because they failed to reach their goal, and a handful to serve in the Greek army during the Balkan Wars. But many more

stayed, and those who stayed wanted to become American citizens; yet, in a sense, citizens on their own terms. They wanted to become Americans and at the same time preserve their distinct Hellenic heritage.

To most Greeks that preservation meant — and still means — the Greek Orthodox Church, for it was the Church which kept Christianity and the Greek culture alive in Greece during the four centuries of Ottoman captivity. Accordingly, the Greeks of Atlanta organized a Greek Orthodox Church in 1905. Called "The Annunciation of the Mother of Christ", the

1905–1906. First Greek Orthodox Church of Atlanta. 111½ Whitehall Street. (Top floor)

1906–1928. Greek Orthodox Church of Atlanta. Garnett Street and Central Avenue.

1928–1967. Greek Orthodox Church of Atlanta. Pryor and Richardson Streets.

building housed the Greek Church for 22 years. In 1928, the community moved its place of worship again; this time to the corner of Pryor and Richardson Streets. This location, once a Jewish Synagogue, served for almost forty years until the continued rapid growth of the Greek community and the city made another move imperative. By 1964, the Greek community was large enough in numbers, secure enough financially, and unified in purpose to undertake their largest and most ambitious project — the building of a new $1.5 million church, hall, and education complex. Construction at the 2500 Clairmont Road site began in 1965, the first services were held in 1968, and dedication ceremonies were conducted in 1970. The interior of the Atlanta Greek Church contains some of the most impressive Byzantine mosaics in the world. The following pages show the magnificence of these icons and explain their meaning.[5]

BYZANTINE ART IN THE CHURCH OF THE ANNUNCIATION. The Eastern Orthodox Church is steeped in Byzantine tradition. Architecture and iconography immediately come to mind as one recalls the rich art of the Byzantine Empire, which resulted from the blending of the naturalism and purity of the realistic features of Hellenistic culture with the mysticism and abstract elements of the East. The new art found prominent expression in the design and decoration of houses of worship of the new religion adopted by Constantine after he moved the capital of his empire to the ancient city of Byzas on the Bosporos. Therefore, when ground was broken for new construction sixty years after the Greek immigrants had founded the Annunciation Parish in Atlanta, it was fitting that the tradition of Christian Byzantium be followed in both the structure and the decoration of the new Church.

For the structure of the new house of worship, the parishioners of the Annunciation owe a great debt of gratitude to the creativity of the designing architect. For the decoration of the interior of the church, we are grateful for the enthusiastic and skillful services of the artist Sirio Tonelli. The building that was designed is contemporary in material and structure but truly Byzantine in spirit. Thus it was imperative to hold to our Byzantine heritage in the iconography of our Church. Happily it proved possible to do this in mosaic, thanks to the gifted artist who, well-versed in Byzantine art, designed and executed all the icons to fit harmoniously in the architectural plan of the building. This accomplishment gives the parishioners of the Annunciation a feeling of gratification in having made a cultural contribution to our city, Atlanta, from our inheritance of the past.

As one enters the nave of the Church from the unusually large narthex with the mosaic portraits of St. Peter of Argos and St. Catherine of Alexandria, light and color meet the eye and a high domed space fills the mind. The pensive Theotokos of the apse gazes upon the worshiper with benevolent eyes from above Tonelli's Iconostasion. The six large mosaic icons in the rounded arches of the bronze screen are in keeping with Greek Orthodox tradition and Byzantine style. Each is 7 ft., 6 in. by 2ft., 3 in. The two end arches are the side doors to the Sanctuary and the icons on these depict the Archangel Michael on the left and the Archangel Gabriel on the right. On either side of the Royal Gate are the Lord Jesus Christ to the right and the Virgin tenderly holding the Holy Infant to the left. Next to the icon of our Lord is the Prodromos, John the Baptist, and next to the Mother and Child is the icon representing the name of the church, the Annunciation. In the upper part of the Iconostasion, smaller icons of the four Evangelists and the Prophets Moses and Isaias flank the mosaic depiction of the Last Supper, which occupies the central place, just above the Royal Gate.

The nave presents the appearance of a round auditorium because of the great dome which encompasses the whole ceiling. Actually the main body of the church is a modified dodecagon of which two sides at one end fuse to form the apse of the Hieron and the two sides at the opposite end are bent to meet at the narthex. To the left and to the right of the Sanctuary, three complete sides of the dodecagon are each seen in the form of a great, arched panel framed in concrete and surrounded by panes of tinted glass through which daylight fills the church. Each of the six panels holds a mosaic icon 21 ft., 4 in. high and 10 ft., 6 in. wide. These are the icons shown on the preceding pages which portray in chronological order, from left to right, significant events in the life of our Redeemer, concluding with the miraculous happening on Pentecost, which founded Christianity.

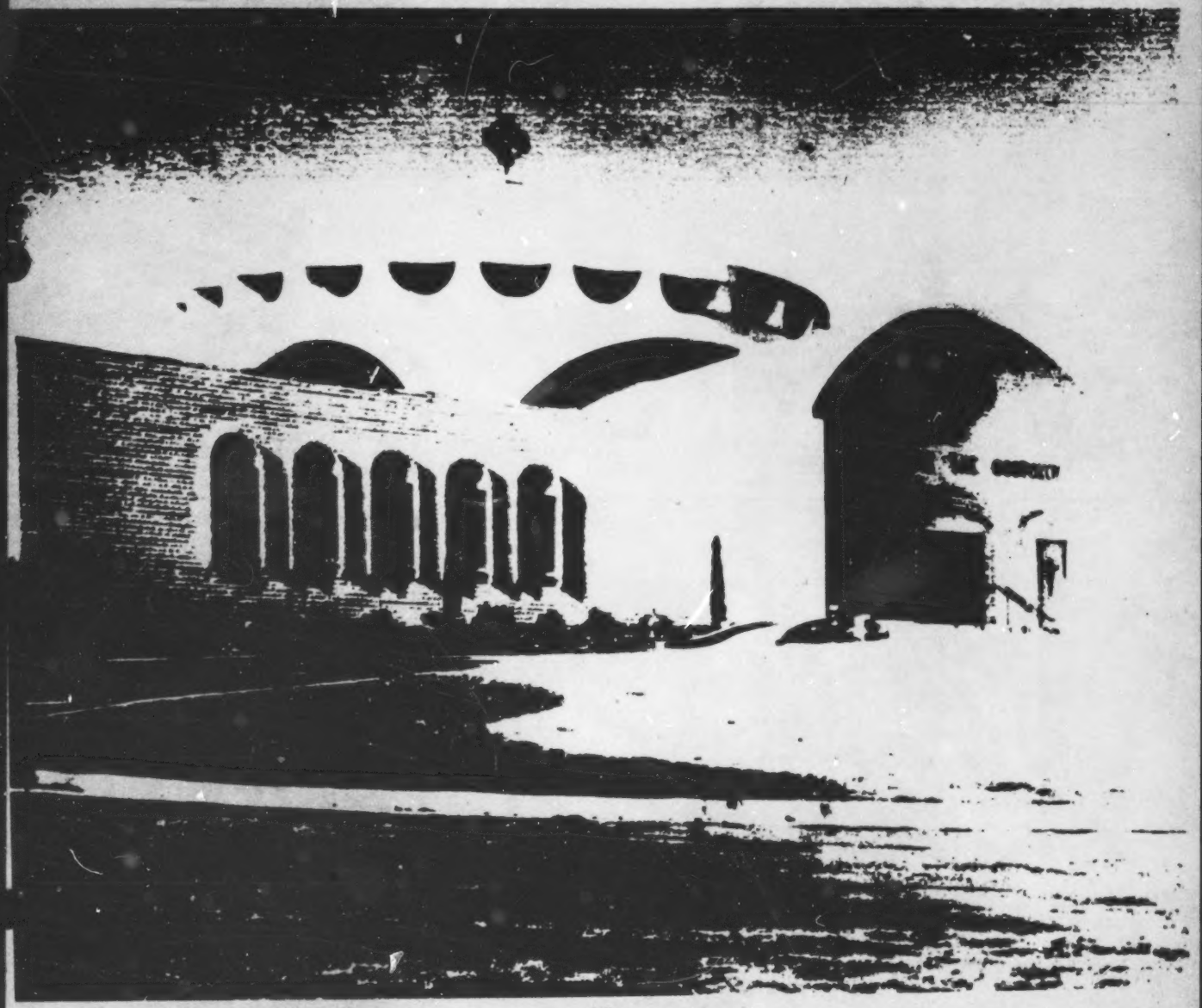
The artist has preserved Byzantine tradition in the six great, side panels, not only regarding figures portrayed but also composition. To note features of style and theme one can cite numerous examples of mosaics and paintings throughout the Byzantine Empire which are still extant. These date from the fifth-century mosaics of Ravenna to fourteenth-century icons in Constantinople. An early Baptism of similar style is that in the summit of the mosaic dome of the Baptistry of the Orthodox in Ravenna. One of the best known icons of the Baptism in this style is that in the main church at Daphni, outside of Athens. The almond-shaped aureole, or mandorla, surrounding Christ in the Transfiguration and in the Resurrection, appears in many Byzantine portrayals, of which one of the earliest is in the sixth-century mosaic apse depicting the Transfiguration in the Monastery of St. Catherine on Mt. Sinai. The theme of the Resurrection is characteristically Byzantine and may not be familiar to those who know only the religious art of the Christian West. There are many representations of this Byzantine Anastasis, which is usually entitled "Descent into Hades," or the "Descent of Christ into Hell." Notable examples are found in the eleventh-century mosaics of Nea Moni in Chios; in the eleventh-and twelfth-century mosaics of Hosios Loukas in Phocis and of Daphni, both on mainland Greece; and in the beautiful fourteenth-century painting in the apse of a side chapel of the Chora Church of our Saviour in Constantinople. Tonelli followed the Chora composition closely in his mosaic Resurrection for the Church of the Annunciation.

Crowning the whole nave is the Pantocrator. It covers the whole domed ceiling, which is 58 feet in diameter. In the sixth-century, portraits of Christ enthroned decorated the apse of several Byzantine churches in Italy, heralding the Pantocrator which later dominated so many of the churches of Eastern Orthodoxy from the summit of the central dome. Most frequently the icon portrays a bust of Christ the Almighty, but the ninth-century dome mosaic of Hagia Sophia in Thessalonica shows the figure of Christ seated on a rainbow and backed by a luminous circle. However, although Tonelli undoubtedly found his inspiration in Byzantine examples and followed tradition in facial features, style of hair, dress and colors, the Pantocrator of Atlanta's Annunciation is uniquely his own work. The power and the glory of the Ruler of All are evident in the enthroned Christ, which is certainly among the largest in size of all

Pantocrators anywhere, but this Divine King is without the almost forbidding severity of the famous Pantocrator at Daphni. The expression can be described as one of mystical majesty, and the simple background against which Christ sits on His Throne suits the strong beauty of the lines and curves in the architectural design.

Of course, the Byzantine icon is intended to be a symbolic representation rather than a true portrait, and this is why it is two-dimensional and formal in style. The colors give a spiritual beauty to mosaic representations, and so we find the subtle beauty of the icons in the domed Church of the Annunciation creating an environment superbly fitted to participation in the ritual of the Eucharist. As we follow the sacred drama with its message of Redemption and Resurrection we can echo the words of St. John of Damascus and say, "The icon is a song of triumph and a revelation", for it is a beautiful element in the experience of joyous mystery and sense of liberation which the liturgy brings to the faithful.

1968 to the present. Greek Orthodox Cathedral of Atlanta. 2500 Clairmont Road



1 *THE BAPTISM* (first of the mosaic panels on left side of the nave). Jesus is baptized in the River Jordan by John the Baptist while the Holy Spirit descends in the form of a dove.

2 *THE TRANSFIGURATION* (middle panel on left side of nave). Jesus converses with the Prophets Elias and Moses of the Old Testament and the awesome Metamorphosis is witnessed from below by the disciples Peter, John and James.

3 *THE CRUCIFIXION* (third panel on left side, nearest the Iconostasion). The Mother of Jesus and the Beloved Disciple with other faithful followers mourn the death of our Lord on the Cross.

4 *THE RESURRECTION* (first of three side panels to the right of the Iconostasion). The risen Christ, in a familiar Byzantine theme depicting the triumph of the Cross, stands on the broken gates of Hell beneath which Satan lies in chains and, surrounded by Old Testament prophets and kings, he raises Adam and Eve up from the Hades of original sin.

5 *THE ASCENSION* (middle panel on right side of nave). Jesus is ascending into Heaven in an aureole of gold as He blesses His Mother and His Disciples on whose faces is portrayed the wonder of the miracle they are witnessing.

6 *THE PENTECOST* (last of side panels to the right of the Iconostasion). The Holy Spirit appears as tongues of fire above the heads of the Twelve and their faces reflect the miraculous power which is endowing them to go forth as Apostles of Christianity, preaching the Gospel to all nations.

7 *THE PLATYTERA OF THE APSE.* The beautiful Theotokos, traditionally referred to as the "Platytera" when depicted as the Queen of Heaven above the Altar, portrays compassion rather than glory as she sits enthroned, holding the God-Child and extending her hands

Another institution created to preserve Greek culture in Atlanta was the Greek school. The first Greek school in the city was built next to the church buildings in 1914 with Mrs. Kalliope Verge as teacher. Through the years, the school has operated in one, two, and often three locations simultaneously in order to accommodate parishioners in various locations of the expanding Atlanta metropolitan area. Currently, all classes meet in the educational building adjacent to the Church. Enrollment is over 100 students, served by four faculty members — three for children's classes and one for adult classes. While the size and location of the school changed over the years, the purpose did not: to teach American-born Greeks the language and culture of their forefathers. Below is a phonetically transcribed lesson of what would be taught to a student beginning Greek school.[6] The translation is literal, but the story is still understandable.

Sē'-mĕ-rā tō prō-ē' ēl'-thĕ stō spē'-tē ō tă'-hyĕ-thrō'-mōs.
Today in the morning came to the house the mailman.

Ĕ'-fĕ-rĕ ĕ'-nă mĕ-yă'-lō thĕ'-mă.
He brought a big package.

Tă pĕ-thyă' ĕ'-trĕ-xăn kĕ ĕ-pē'-răn to thĕ'-mă.
The children ran and took the package.

Ă-pō' pōō ē'-nĕ, pă-tĕ-rā ĕ-rō'-tē-săn.
"From where is it, father?", they asked.

Ă-pō' yēn Ĕ-lă'-thă ē'-pĕ ō pă-tĕ-răs. Tŏ stĕ'-lĕ ŏ thē'-ŏs
"From Greece," said the father. It sends uncle
săs ŏ Kŏ'-stăs.
your Gus.

Early in Atlanta's Greek history was the coffeehouse. As in other American cities, these popular old-world institutions served as early community centers where Greek men (and only men) drank Greek coffee, debated Greek and American politics, exchanged local news and gossip, and

played cards. Two coffeehouses existed in 1911. A later one, owned and operated by Mr. Pete Mallios, was located on Broad Street, between Alabama and Marietta Streets. Today, the traditional coffeehouse does not exist in Atlanta. This institution has been replaced, in part, by the several Greek restaurants and tavernas (night clubs) in the city, but mostly by the Hellenic Center.

Built in 1956, the Center has become the new community center for Atlanta's Greeks. It is the meeting place for many Greek organizations, the place for many Church dances and dinners, and a recreational area for the youth of the community, for it has an olympic-size swimming pool, a baseball diamond, and — in the near future — a gymnasium.

Another way Atlanta's Greeks found to preserve their Hellenic culture was through their organizations. The oldest organization, the Panargiakos Society "Danaos", was created in 1908 by the first Greek immigrants to arrive in Atlanta from the city of Argos and derives its name, Danaos, from the mythological king of that ancient city. Other organizations in Atlanta include the Eleon Society Hermes, organized in 1919 by immigrants from the Greek province of Eleia; the Santa Ekaterini Fraternity, founded in 1917 by immigrants from the village of Megali-Anastasova in Kalamata, Greece; and the Pan-Arcandian Federation of American, organized in 1938. All of these groups began as social and philanthropic organizations with a scope which extended beyond Atlanta to include Greece. For example, the Danaos Society bought the land for the Hellenic Center in Atlanta and it has built a church and a gymnasium for the city of Argos, Greece. These groups continue to maintain an active liaison between Greece and Atlanta.

The best known of all Atlanta organizations is AHEPA. The National Order of AHEPA was founded in Atlanta on July 26, 1922, by eight young Greek-born Atlantans: Harry Angelopoulos, John Angelopoulos, James Campbell, Nick Chotas, George Polos, Spiros J. Stamos, George Campbell, and James Vlass. Born out of a desire to promote the positive aspects of the Greek culture, in light of post-World War I Ku Klux Klan activities, AHEPA has worked over the years to live up to its name, an acronym derived from the first letters of the words, American Hellenic Educational Progressive Association. Its purposes restated today are: to promote good citizenship and good government, to further a better understanding of Hellenic culture, to champion the cause of education. From that modest beginning in 1922, AHEPA has grown to be international in scope and membership, and includes a women's auxiliary and junior male and female orders.

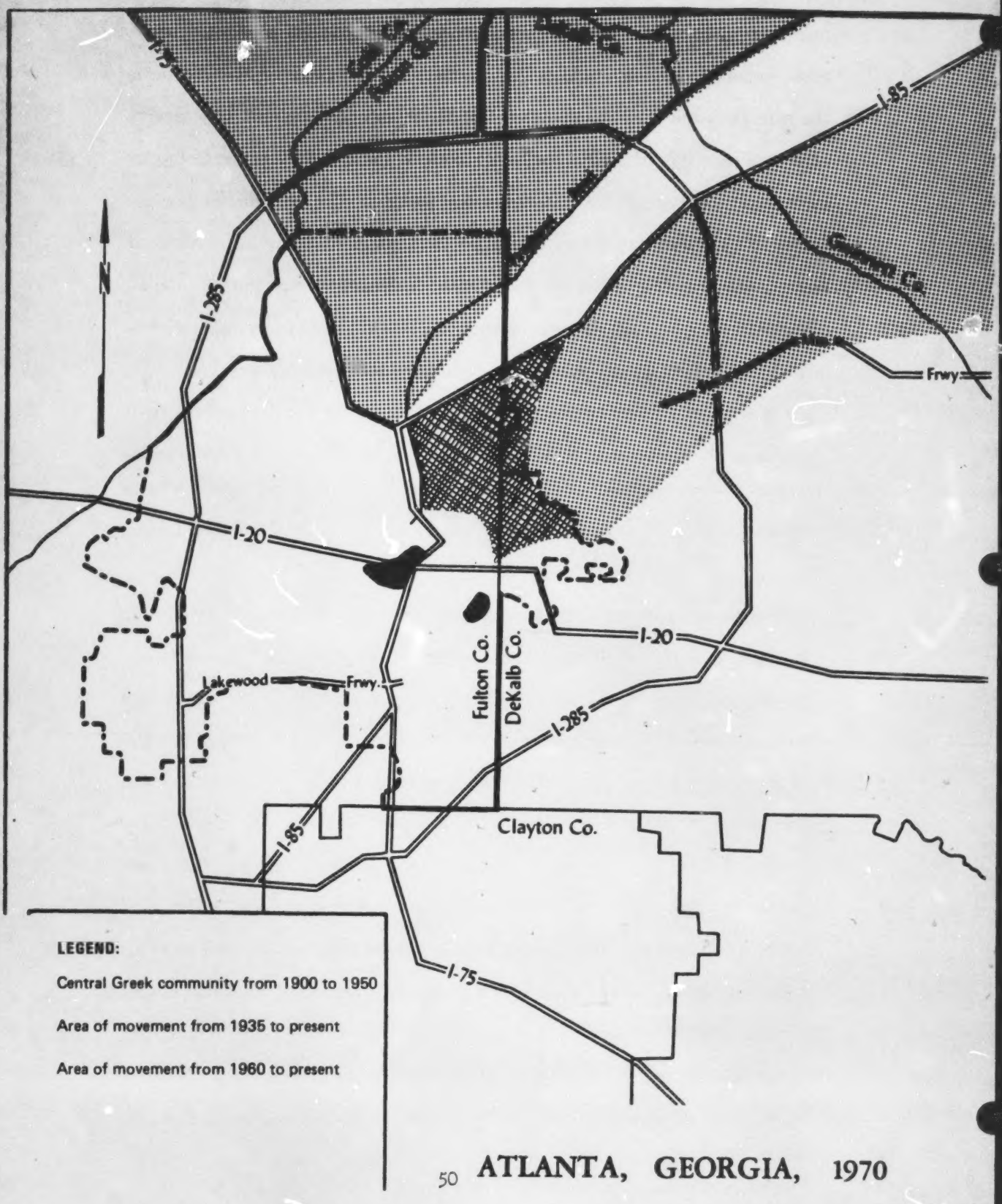
There are other aspects of the Greek community which have helped preserve its cultural identity. The Sunday School has helped. Organized in 1930, the Sunday School has progressed from classes held at the Pryor Street Church basement-hall, to the nine-room, wooden building adjacent to the church on Pryor Street, to the present Educational Wing with its 22 classrooms and auditorium. The G.O.Y.A. has helped. The Greek Orthodox Youth of America meets to enjoy religious, cultural, social, and athletic activities. These events are not restricted to Atlanta, but include an active

exchange between Atlanta and other Southeastern communities — Birmingham, Savannah, Augusta, Charlotte, etc. The young boys who serve the priests at the Holy Altar during Divine Liturgy have helped. This service affords a unique opportunity for learning about the Church and the Orthodox faith in an ideal spiritual atmosphere and setting. The Philoptohos Society helps. This charitable group brings Greek women together in missions of mercy, not only for those in the Greek community, but the non-Greek community as well. All of these things, and more, combine to maintain the quality of the Greek culture and to keep it alive for future generations.

One of the most interesting things about the Greek community in Atlanta is the community itself; that is, the neighborhood. It is interesting to study the development of the actual, physical Greek community. Perhaps the best way is to view its growth historically while making sociological comments along the way.[7]

The majority of the Greeks in Atlanta at the turn of the century lived in the area of Pryor, Marietta, Decatur, Broad, and Courtland Streets, and Central and Edgewood Avenues. Because most were males, they usually shared a room or a house. One rooming house at 31 Gilmer Street was the residence of ten Greeks in 1910. The Church was located in this area and immediately became the center of community affairs. As these early immigrants married and settled down, they started looking for more residential areas in which to live. Housing along Pryor and Richardson Streets was attractive to many because it was affordable and still close to the downtown area where most Greeks worked. Eventually, the intersection of these streets became the center of Atlanta's Greek neighborhood for several decades, as it was the location of the Greek Church. While most Greeks lived in this neighborhood from the 1920's and on, some families

NEIGHBORHOOD PATTERNS OF ATLANTA'S GREEK COMMUNITY—1900-PRESENT



50 ATLANTA, GEORGIA, 1970

moved to other parts of Atlanta. One family moved to a home on Briarcliff Road, just north of Ponce de Leon, in the early 1930's. This move caused some subtle difficulty between the new Greek resident and his non-Greek neighbor, for there was some initial prejudice. However, this same problem did not exist when another Greek family moved to their new home on North Decatur Road near Emory University in 1930. But most Greek families who did not live in the central Greek neighborhood lived in the neighborhood around Grant Park. However, it was the central city Greek neighborhood that allowed a freer atmosphere for the preservation of Greek traditions through the everyday conduct of home, social, business, and religious affairs.

As time went on and business recovered from the Depression, more and more Greeks were able to afford automobiles. With this new source of mobility, the members of the Greek community were able to move into more desirable neighborhoods to match their prosperity and still be within easy distance of the Church and the central community. Therefore, during the middle 1930's and onward, Greek families bought homes in the Virginia-Highland area, around Candler Park, in Midtown, along Boulevard and Parkway Drive, and Morningside. Eventually, these northside neighborhoods replaced the southwest area as the location of the Greek community. But the ethnic feelings and ties which had existed when the Greek community had closer, physical boundaries persisted largely because the central ethnic community in the southwest lasted as late as 1950. Therefore, the memories of the old neighborhood remain vivid in the minds of most Greeks in Atlanta today.

After 1960, more and more families moved to new parts of the metropolitan area: the northwest — the neighborhoods near the Governor's Mansion, Marietta, Sandy Springs, etc. — and the northeast — north of Decatur, Tucker, Chamblee, etc. Today, the central Greek community does not exist. Today, the Greeks in Atlanta can be found in almost any part of the city, but most seem to prefer the northeast section. With about 3,000

Greek-Americans in the metropolitan area, it is difficult to be more specific.

As a summary of this discussion of the Greek community in Atlanta, it is appropriate to measure any progress this ethnic group has made. Greeks have been in Atlanta about 80 years. In that time, Greeks have prospered in this city, and they contributed to its prosperity, too. Culturally, Greeks have contributed to Atlanta: several Greek-Americans are involved in the activities of the High Museum, the Civic Center, and other centers of the arts. Economically, Greeks have contributed to Atlanta: from the early immigrants who began modestly as peddlers, bootblacks, and so on, to become well-to-do and even wealthy businessmen to the present role of accomplished businessmen and professional men, Greek-Americans have been good to their city. Educationally, Greeks have contributed to Atlanta: many Greek-Americans are teachers in the public schools and colleges; some have chaired departments at Georgia State University, Georgia Tech, and Emory University; and two — Angela Ioannides and Ann Woodward — serve on the Atlanta School Board.

Politically, Greeks have contributed to Atlanta: Greek-Americans have always participated in Atlanta's politics and two are current members of the City Council — George Cotsakis and Nick Lambros. Professionally, Greeks have contributed to Atlanta: the first Greek doctor and lawyer came to Atlanta in the late 1930's. Today, there are about ninety doctors, dentists, pharmacists, lawyers, and accountants of Greek descent in Atlanta. The list could go on, but the idea is still the same: considerable progress has been made by Atlanta's Greek community.

Greeks, not only in Atlanta but throughout America, have exhibited this determination to excel. It is suggested that a paraphrase of a popular advertisement aptly fits the Greek experience in Atlanta and America. It is: The Spirit of Achievement is the Spirit of Greeks in America.

Greeks in Atlanta
End Notes — Part II

[1]Dio Adallis, Adallis' Greek Merchants' Reference and Business Guide (Publication information missing from volume; probably published in 1911), 26, 27, 45, 49. Book now in possession of Mrs. Helen C. Cotsakis, Atlanta, Georgia; U. S. District Court for the Northern District of Georgia, Naturalization Petitions and Records, Sept., 1906 — Dec., 1908 and Jan., 1909 — May, 1912. These records located at the U. S. National Archives, Atlanta Regional Records Center in East Point, Georgia.

[2]Ibid.

[3]U. S. Bureau of the Census, Twelfth Census of the United States; 1900, Population, I, pp. 733, 797.

[4]U. S. Bureau of the Census, Fourteenth Census of the United States; 1920, Population, III, pp. 18, 205.

[5]These pictures and accompanying explanatory information reproduced from Dedication Book (Published by the Greek Orthodox Church of the Annunciation, Atlanta, Georgia, December 20, 1970), pp. 25-30.

[6]This lesson taken from a textbook used by the Atlanta Greek School. Theodore C. Papuloizos, My Greek Reader for the Second Grade Parochial Schools of America, 7th ed. (Silver Spring, Md.: TP Publications, Inc.), p. 58.

[7]For a study of Atlanta's Greek neighborhood see Vicky Campbell, "Changing Residential Patterns of Greek-American Citizens in the Atlanta Area," A study made in connection with the Independent Study Program of Agnes Scott College, March, 1966.

APPENDIX

This overlay shows how much larger the United States is compared to Greece. Greece is very close in size to the state of Maine.

Note the similarity in design between the Greek flag and the flag of the United States

STATISTICAL DATA: WEATHER

GREECE AND GEORGIA

AVERAGE MONTHLY WEATHER

ATLANTA

	Temperatures F° High	Low	Temperatures C° High	Low	Days of Rain or Snow
JAN.	53	36	12	2	12
FEB.	56	37	13	3	11
MAR.	63	42	17	6	12
APR.	73	51	23	11	10
MAY	81	59	27	15	9
JUNE	88	67	31	19	11
JULY	89	70	32	21	12
AUG.	89	69	32	21	11
SEPT.	84	64	29	18	8
OCT.	74	53	23	12	7
NOV.	62	42	17	6	8
DEC.	54	37	12	3	11

SAVANNAH

	Temperatures F° High	Low	Temperatures C° High	Low	Days of Rain or Snow
JAN.	62	41	17	5	9
FEB.	64	43	18	6	9
MAR.	70	48	21	9	9
APR.	77	54	25	12	7
MAY	84	62	29	17	9
JUNE	90	69	32	21	12
JULY	91	72	33	22	14
AUG.	90	71	32	22	13
SEPT.	86	67	30	19	10
OCT.	75	[illegible]	26	13	7
NOV.	69	[illegible]	21	8	6
DEC.	63	41	17	5	9

AVERAGE MONTHLY WEATHER

ATHENS

	Temperatures F° High	Low	Temperatures C° High	Low	Days of Rain or Snow
JAN.	54	42	12	6	7
FEB.	55	43	13	6	6
MAR.	60	46	16	8	5
APR.	67	52	19	11	3
MAY	77	60	25	16	3
JUNE	85	67	29	19	2
JULY	90	72	32	22	1
AUG.	90	72	32	22	1
SEPT.	83	66	28	19	2
OCT.	74	60	23	16	4
NOV.	64	52	18	11	6
DEC.	57	46	14	8	7

ALEXANDROÚPOLIS

	Temperatures F° High	Low	Temperatures C° High	Low	Days of Rain or Snow
JAN.	50	36	10	2	9
FEB.	50	35	10	2	6
MAR.	54	38	12	3	7
APR.	65	46	18	9	4
MAY	73	55	23	13	5
JUNE	81	62	27	17	6
JULY	89	67	32	19	2
AUG.	89	67	32	19	1
SEPT.	76	57	24	16	2
OCT.	69	52	21	11	5
NOV.	62	47	17	8	8
DEC.	53	41	12	5	12

SEASONAL TEMPERATURES

January

AVERAGE OF DAILY HIGH TEMPERATURES

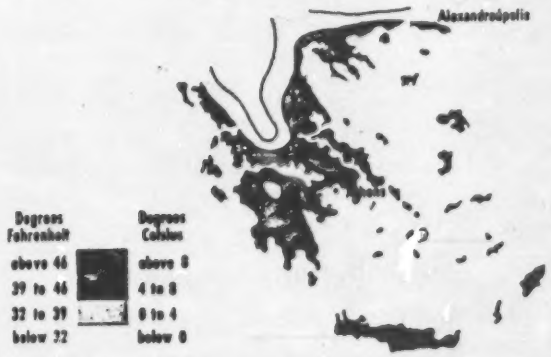
Degrees Fahrenheit	Degrees Celsius
68 to 74	20 to 23
62 to 68	17 to 20
56 to 62	13 to 17
50 to 56	10 to 13

July

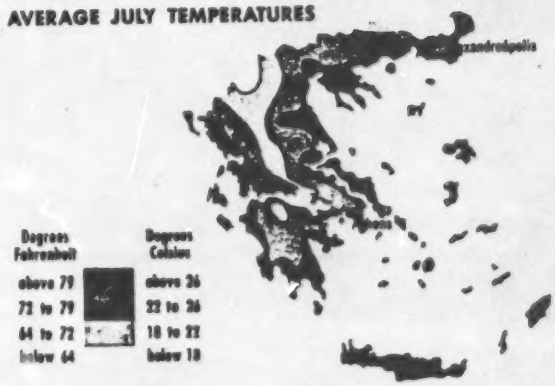
AVERAGE OF DAILY HIGH TEMPERATURES

Degrees Fahrenheit	Degrees Celsius
92 to 96	33 to 36
88 to 92	31 to 33
84 to 88	29 to 31

AVERAGE JANUARY TEMPERATURES



AVERAGE JULY TEMPERATURES



These tables show the number of Greek immigrants admitted to the United States from 1923 to 1960

An annual tabulation of Greek aliens admitted to United States citizenship, beginning with 1923, shows that the peak in naturalization was reached during the late 1920s, that it tapered off after that date, and then began rising again during the late 1930s and the first half of the 1940s.[80]

[Source: *The Greeks in the United States*, Theodore Saloutos]

1923	2,920	1942	5,873
1924	3,837	1943	6,963
1925	4,852	1944	7,549
1926	5,668	1945	4,305
1927	9,518	1946	3,313
1928	9,005	1947	1,847
1929	6,253	1948	1,683
1930	4,011	1949	1,638
1931	3,172	1950	1,667
1932	2,335	1951	1,313
1933	1,704	1952	1,707
1934	1,727	1953	1,830
1935	1,741	1954	2,594
1936	2,015	1955	3,785
1937	2,639	1956	2,550
1938	2,625	1957	4,791
1939	3,540	1958	3,370
1940	4,378	1959	2,457
1941	4,913	1960	3,413

and the distribution of Greek-born Americans.

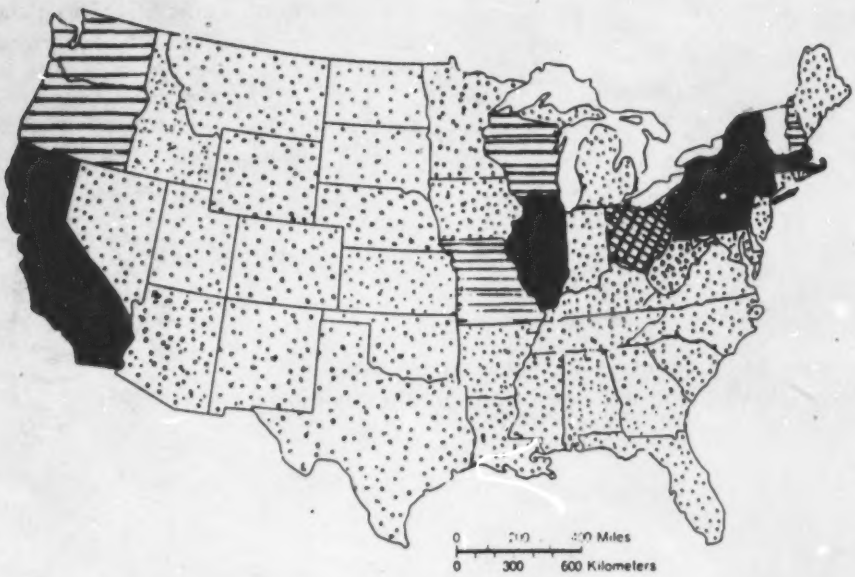
Distribution of Greek-Born in the U.S.*

[Source: *The Greeks in America*, Jayne Clark Jones]

New York	36,579
Illinois	16,660
California	14,491
Massachusetts	13,519
Ohio	8,872
Pennsylvania	8,816
Michigan	7,782
Florida	3,720
Connecticut	3,459
Indiana	3,517

*This table (1960) represents only Greek immigrants and not succeeding generations.

GREEK IMMIGRANT POPULATION PER STATE–1910



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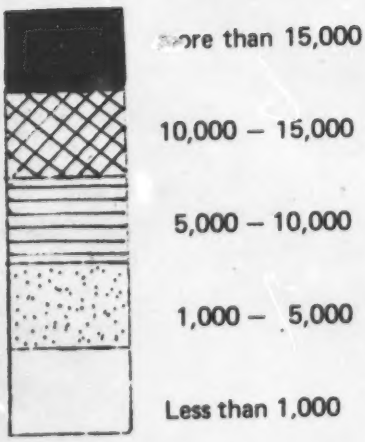

Non-Verbal Communication

1. "I don't know": Shrug shoulders, raise eyebrows, and purse lips.

2. Good-bye: Extend arm forward at shoulder level, flip fingers toward you and away from person leaving.

3. Praising child: Pinching child on his cheek.

4. Very bad person: Gingerly pinching blouse or shirt near chest area and shaking the garment.

5. No: Raising eyebrows and clicking with tongue.

6. Reprimanding child: Pulling child on ear.

7. "Come here": Jerk head back; open hand out, and swing it down.

8. "Go away": Palm facing body, flick fingers quickly away from body.

9. Gesture of anger: Holding all five fingers out and thrusting entire hand forward.

10. Counting: Tapping each finger with the thumb.

11. "Let's eat": All fingers touching, move hand to lips.

12. Getting attention (in restaurant): Snapping fingers; clapping hands, or tapping utensil on glass or dish.

13. Greeting: Kissing on either both or one cheek.

14. Yes: Slightly tilting head down and to the side.

FAMOUS GREEK RECIPES

MOUSSAKA ME FETA

3 large eggplants

salted water as needed

3 16 oz. cans tomatoes drained

2 cloves garlic minced

1 Tbs. margarine

salt to taste

oil as needed for frying

½ lb. feta cheese

breadcrumbs if desired

1. Cut eggplants into lengthwise slices—about ¼ inch each—soak in salted water for 15 minutes.

2. Heat margarine in deep saucepan—saute garlic—add strained tomatoes—mash tomatoes well. Season with salt—simmer 15 minutes.

3. Rinse eggplant in clear water—squeeze out excess moisture—drain on paper towels. Heat oil in large skillet—brown eggplant—drain on paper towels.

4. In 8 x 12 inch baking dish, layer ½ eggplant—tomatoes—crumbled feta cheese—remaining eggplant. Top with breadcrumbs if desired. Bake in preheated 350 degree oven for 45 minutes. Serves 8.

PASTITSIO

1. MEAT MIXTURE:

4	lbs. lean ground beef	6	ozs. water
4	ozs. butter	1	tsp. cinnamon
3	large onions, grated		parsley to taste
1	6 oz. can tomato paste		salt and pepper to taste

In large skillet, brown meat—add butter and onions and cook ten minutes. Add tomato paste, water, cinnamon, parsley, salt and pepper. Cover and simmer for one hour. Add a little water as needed if mixture becomes dry. Strain meat. Set aside. Reserve sauce for macaroni.

2. MACARONI:

2	lbs. macaroni	1/3	of Bechamel mixture Sauce from meat mixture
5	eggs, well beaten		
1	cup grated Parmesan cheese		

Prepare macaroni according to package directions—drain—rinse—and drain thoroughly. In large bowl mix well drained macaroni with 1/3 of Bechamel mixture (recipe below), Parmesan cheese and sauce from meat mixture. Divide in half and set aside.

3. BECHAMEL SAUCE:

½	lb. butter	5	egg yolks
10	Tbs. sifted flour		salt to taste
2	qts. milk, hot	1	cup grated Parmesan cheese

In deep saucepan, melt butter—cook slowly for a few seconds until light brown. Slowly add flour stirring continuously until well blended—cook another minute until mixture is bubbly—remove from heat. Slowly add 1 cup of the hot milk to mixture—when well blended return mixture to heat and add remaining milk. Stir until sauce thickens. In separate bowl, beat egg yolks with about 1 cup of milk mixture. Return to sauce—blend well—add cheese. Season with salt and continue cooking slowly until cheese has melted. Reserve 1/3 of sauce for macaroni mixture and set remaining sauce aside for topping.

4. PREPARATION:

Preheat oven to 350 degrees. Spread one-half of macaroni mixture in buttered 12 x 17 x 2 baking pan. Cover with meat mixture and top with remaining half of macaroni. Spread Bechamel evenly on top. Bake 30—45 minutes or until golden. Cool before cutting. Cut into 2½-inch squares. About 35 servings.

BAKLAVA

5 lbs. shelled pecans and almonds

½ cup sugar

1 tsp. cinnamon

½ tsp. ground cloves

½ tsp. ground nutmeg

2 lbs. filo pastry

1 lb. butter, melted and clarified

1. Grind nuts coarsely. Mix with sugar, cinnamon, cloves and nutmeg.
2. Line two baking pans 10 x 15 x 2 with a sheet of filo and brush each generously with butter. Continue this process until you have six fila in each pan—each generously buttered.
3. Add a pastry sheet—brush with butter—sprinkle more nut mixture over filo and repeat—alternating buttered filo and nut mixture until all nut mixture is used.
4. Place remaining filo sheets over this—each individually brushed with butter—about 8 sheets of filo.
5. Cut into desired shapes. Bake in preheated 375 degree oven for 30 minutes. Reduce heat to 250 degrees and continue baking for one hour.
6. Spoon cooled syrup over hot pastry. 30–36 servings per pan.

SYRUP:

4 cups sugar

2 cups water

½ lemon, juice of

1 stick cinnamon

½ cup honey (optional)

In medium saucepan, bring all ingredients except honey to a boil and let simmer for about 20 minutes. Stir in honey and cool.

Y!AOURTOPITA

1 cup sweet butter

2 cups sugar

1 cup yogurt

5 eggs

1 Tbs. orange or lemon rind

3½ cups sifted flour

3 tsp. baking powder

powdered sugar

1. Cream butter and sugar until smooth and creamy.
2. Add yogurt. Mix well.
3. Add eggs and orange or lemon rind. Continue to beat for 5 minutes more.
4. Mix in flour and baking powder—a little at a time using wire whisk to blend.
5. Butter a 9 x 14-inch baking pan—dust with flour. Pour in batter and bake at 350 degrees for 1 hour. Let cake cool about 15 minutes—transfer to large cake dish and dust with powdered sugar.

GREEK-AMERICAN NOTABLES

Government:

Michael Kakakis
John Brademas
George Christopher
Nicholas Galifianakis
Peter Kyros
Paul Sarbanes

Business:

Thomas Pappas — director of Exxon Corporation
Spyros Skouras — board chairman of Twentieth Century Fox

Performing Arts:

Maria Callas
Irene Dalis
Melina Mercouri
Demitri Mitropoulos
Elia Kazan
Charlie Callas
Telly Savalas
John Cassavetes
George Maharis
George Chakiris
Alexander Scourby

Sports:

Alex Karras
Milt Pappas
Gus Triandos
Alex Grammas
Jim Londos
Billy Loes
Bill George
Chris Pelekoudas

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Writers:

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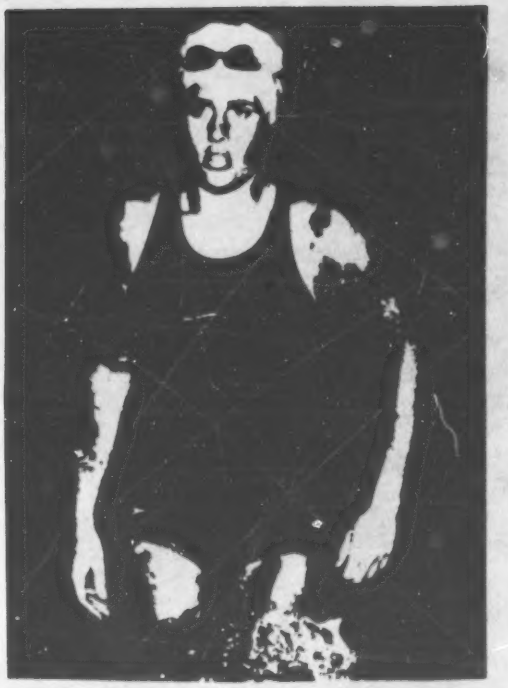
GREEK-AMERICAN NOTABLES

The Andrews Sisters
Maxene, Patty, and Laverne,
three Greek-American girls
who sang America's greatest hits
before, during, and after
World War II

Mi
Michael Dukas
Paul Spyros Sarhanes



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